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THE

N.T.P.

# CHRISTIAN MONITOR,

AND

## RELIGIOUS INTELLIGENCER.

VOL. I.

JUNE, 1812.

NO. 1.

### EDITORIAL ADDRESS.

**W**E live in an age, then which perhaps none since the Christian Era has been more evidently marked with the stately steps of an Almighty God. Well may it be said, The Lord has arisen from his seat to punish the inhabitants of the earth for their iniquity. Clouds and thick darkness hover over both the Christian and political horizon: The storm has discharged some of its fury on every portion of the globe; and all nations have, in a greater or less degree, tasted of the cup of trembling.

New scenes of providence thicken upon us with quick succession, as if the great Drama of the world was drawing to a close. Great and awful events have taken place, which, had they been recently foretold, would have been viewed as visionary and extravagant.

The Christian will discover in these great and momentous changes the finger of the Almighty, and will discern in them the dawning of that glorious period when wars shall cease, and rumours of wars shall no more be heard; and they will adore that All-wise hand which impels the great actors on this troubled theatre to fulfil, when they least intend it, the grand designs of Heaven, and the predictions of its prophets.

In this distracted state of society, it becomes the friends of Zion to recognize in the passing events, the fulfilment of prophecy, and to anticipate with pleasing hope, the advancement of Messiah's kingdom in the dark corners of Europe, Asia, Africa, and America;

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among those tribes of men, where superstition, idolatry and delusion have for ages reigned uncontrolled. That his kingdom may flourish more and more should be the fervent prayer of every heart which has felt the power, and tasted the mercies of the blessed Redeemer.

To tell of the conquests of Emmanuel, and to disseminate among the different denominations of Christians a more general knowledge of the progress of Zion, both in her aggregate capacity and in her numerous branches, have in some degree given birth to the MONITOR.

But it being important that while the head is stored with knowledge, the heart should be established in truth; a principal object of the MONITOR will be to promote vital and practical Godliness—To discourse upon the history of the Church, and to promulge, at all times, whatever may tend to confirm the hope of the believer.

The MONITOR will also communicate any information that can be obtained respecting the displays of divine truth upon the hearts of men—as revivals of religion—remarkable conversions, and interesting experiences—biographical sketches—anecdotes and poetry—the formation of churches—the proceedings of *missionary societies* at home and abroad,—and such other matter as may entertain and instruct the inquirer after truth, and enhance the sum of religious intelligence.

It will also come within the design of the MONITOR to advertise religious meetings of all kinds, among every denomination *gratis*—to give notice of ordinations, installations, dedications, and consecrations in the different Churches in the City. The whole to close with an *obituary*.


The utility of such a paper must be obvious to every reflecting mind. By this means the current religious news will be diffused weekly at a cheap rate, and therefore preferable to periodical publications issued monthly or quarterly: and it is hoped, that the variety of matter it will contain will excite among all classes, a taste for religious reading, command a preference with the young (especially on the Lord's day) over Newspapers, Novels, and Romances, to the perusal of which, it is certain too many are shamefully addicted—prevent much idle conversation, and unprofitable diversion; and, under divine influence, prove a means of conviction and deliverance to many a prodigal, dead in trespasses and sins, and a rich source of

support and consolation to many a burdened pilgrim on his journey to Emmanuel's Land.

The *MONITOR* is not designed as a medium of religious *disputation*, but communications written with candour, and breathing the spirit of true piety, will receive ready insertion; and this opportunity is embraced to solicit essays of this description (either original or extracted,) from all who may be disposed to favour the object of the *MONITOR*.

FRANCIS D. ALLEN.

*New-York, June 20, 1812.*

 The Editor, having been at considerable expense in maturing his plans for the purpose of obtaining the earliest religious information, both foreign and domestic, and other matter suitable for the *Monitor*, is in hopes to render it more interesting to the Christian reader than any work of the kind hitherto published.

*N. B. Subscriptions and Communications for THE CHRISTIAN MONITOR will be received at the Printing-Office of Paul and Thomas, No. 182 Water-Street, corner of Burling-Slip.*

#### CONDITIONS.

1. The *MONITOR* shall be printed with the same size type, and on paper to correspond with this number, containing 16 octavo pages per week, forming an annual volume of 832 pages.
2. It will be issued every Saturday, at Three Dollars per annum, to be in quarterly payments, each quarter in advance.
3. Country subscribers shall receive their papers by the earliest conveyance.

#### TO THE READER.

THE nature and design of this work forbids any thing like an apology for its appearance. It is frankly offered to the Christian reader; and so far as it shall comport with the standard of truth, the Editor expects patronage.

He is fully aware, that the publishing a work of this kind, is an arduous and important undertaking; but whether the gospel is preached from the pulpit, or the principles of religion disseminated from the press, they can only be effectual as the power and blessing of God shall accompany them. Whatever may be profitable to the

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reader, must come from that divine hand, without the aid of which the design of man, however laudable in itself, will eventually fail of accomplishment.

The necessity of such a paper is readily admitted by all who are on the Lord's side, and who pray for the prosperity of Zion. And so far as the design shall meet their approbation, the Editor is induced to believe that many ministers and pious men will cheerfully contribute to enrich the pages of the Monitor; and thereby encourage true piety, and unfold from time to time the rich blessings of the Christian Religion.

F. D. A.

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FOR THE CHRISTIAN MONITOR.

### CHRISTIANITY....NO. I.

CHRISTIAN, in a particular sense, denotes a disciple of Christ. His followers, or the proselytes to his religion, from among both the Jews and Gentiles, were distinguished by various appellations: those which they generally appropriated to one another were believers, brethren, saints, and disciples. By the Gentiles and their adversaries, they were called Nazarenes and Galileans. They were first called Christians at Antioch. The name Christian signifies that gentleness and benignity of which they make profession. It was in consequence of the conversion of Cornelius and his family that the believing Jews and Gentiles were formed into one church; and in order to prevent the continuance of that separation and distance which subsisted between them, under the former appellations of Jews and Heathens, this new name of Christians was given unto them. There is a manifest propriety in the name as it expresses their relation to Christ, and reminds them of their obligation to adhere to his doctrine. It is a remarkable circumstance that this celebrated name should arise from Antioch, a church consisting of a mixture of Jews and Gentiles, rather than from Jerusalem, dignified in so many other respects. It soon obtained acceptance, and was afterwards much and justly valued by those who bore it.

The conduct of the early Christians corresponded to the name by which they were distinguished: they were humble and upright;

they were resolute and persevering in maintaining the profession of Christianity, amidst various reproaches and sufferings; and they testified their sincerity by numerous exercises of self-denial, fortitude and patience; and, by submitting even to death in its most awful forms, rather than incur the guilt of renouncing their faith in the gospel and its divine Author.

Their general character was not only irreproachable but exemplary; and they recommended their religion by their uniform temper and practice, as well as by verbal declarations of its excellence, and invincible adherence to their profession. There are many testimonies to this purpose, delivered not only by persons of unquestionable integrity among themselves, but also by their adversaries and persecutors. To their lives they were able to appeal, and did frequently appeal, in vindication of their character against the accusations of their enemies; and they thus evinced the falsehood and inveterate malice, from which such accusations originated.

Pliny the younger, who was proconsul of Bithynia, in the third year of Trajan, about the sixty-fifth year after Christ's ascension, explains in a letter to Trajan, the difficulties which occurred to him in the execution of the severe laws that were enacted against the Christians, and requests the emperor's advice how he should act towards them for the future. He says, in the process of his examination of those who were brought before him under the charge of being Christians, some denied that they were Christians, or ever had been of this number; and to other evidences of their not being justly subject to this charge, they added that of reviling Christ: which none of those, as they themselves acknowledged, who were really Christians, could be compelled to do. Others of them affirmed, that the whole of their fault was, "that they were wont on an appointed day to meet before it was light, and to sing with one another a hymn to Christ as God, and to bind themselves with an oath not to do any wicked thing; to commit no thefts, no robberies, no adulteries, to break no promise, and to refuse giving back no pledge when asked. These things being finished it was their custom to depart; then to meet again to take food, which was innocent and eaten in common." He adds, as a reason for not proceeding against them with rigour and severity, that this was a matter worthy of deliberation, "chiefly because of the number who were in danger;" for many

of all ages, of every rank, and of both sexes also, are called to account, and will be called. Neither through the cities only, but the villages also, and the country is the contagion of that superstition spread.

Antonious Pius also bore testimony to the character of Christians, that they manifested a superiority by their willingness to lay down their lives for and in support of their cause; and ordered among other things, in an edict which he issued, that if any shall still proceed to create trouble to one who is a Christian, or accuse him of crimes merely because he is a Christian, let him who is indicted be discharged, though he is found to be a Christian, and let the informer himself undergo the punishment.

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FOR THE CHRISTIAN MONITOR.

#### CURSORY OBSERVATIONS.

Redemption! 'twas creation more sublime;

Redemption! 'twas the labour of the skies;

Far more than labour—it was death in heaven.

A truth so strange: 'twere bold to think it true:      *Young.*

But since reveal'd: sinful to disbelieve.

**NOTWITHSTANDING** all the opposition set up from age to age against the christian religion, and demonstrated to us through the preaching of the doctrines of the cross, it has flourished amidst every violence, and shall live whilst a soul remains on the earth to be redeemed.

It seems strange to the mind that men would exhibit such madness and folly in rejecting the choicest of blessings, and in throwing from their enjoyment the chaste cup of intellectual pleasure: and still would it remain unaccountable, had not the light of redemption explained so accurately the human heart, as that it may be traced in all its various windings—defined in its motives and detected in its subterfuges.

Alas! where is the perfection of nature as referring to man? is it in his usurping an unwarrantable power over his fellow? is it in the injuring of our neighbour, in the expectation that we shall rise on his ruin? yet such is the conduct of those who speak vehemently for this imaginary virtue. Happiness dwells not in the habitation



of sin. She abides not in this vale of woe. The angel of peace is her sweet attendant, and often she cheers her faithful seekers by a draught of consolation.

It is the christian who knows, and he alone, in its true sense, the vanity of sublunary things; he leans on a strong support, and this support is the promises of his reconciled God.

Faith is the eminence on which he stands and views the prospect before him. Grace has removed the veil that hid from his view futurity, and now his eye perceives the value of both worlds. The law of God, his testimonies, are the criterion by which he forms his judgment; whilst his feet are established in truth and righteousness.

Here from this height—does he regard the conduct of men :

Here from this height—does he watch the dealings of his God.

Though his heart oft sickens at the prospect of wretchedness in the world, and weeps over the miseries of his fellow-man; yet blessed with the Deliverer from heaven, wisdom unfolds to him her glories, and enraptures the powers of his mind.

Here the soul sits in council : ponders past,

Predestines future actions ; sees far off

Tumultuous life, and reasons with the storm :

All her lies answers, and thinks down her charms.

This situation we will endeavour to occupy in some few essays of the Christian Monitor. E.

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FOR THE CHRISTIAN MONITOR.

REFLECTIONS....NO. I.

What though by Infidels call'd bigot?

Nam'd by the world a fool—what though

Hundreds should despise, and numbers

Delirium or enthusiasm name :

Yet religion, sweet full-joy'd religion,

Shall henceforth for ever be my theme.

*Contemplations of Testur.*

THERE is a wide difference between a profession of religion, as a system or theory of what is supposed to be right, and that of a vital experience of its power on the heart.

By confession of faith, and attachment to professors, is generally esteemed in the world *religion*. Such a conduct pursued by a man is a sure mean to draw upon him the term, *religious man*.

That religion is however vain, which maintains its seat alone in the head. Without a renewal of spirit and temper of mind, the man remains unaltered, unchanged.

Man by nature being sinful, and this sin exhibiting its baneful effects in the actions of life; this life consequently must be unholy.

Conviction of sin opens the understanding to know, and the heart to feel the evils thereof; and produces an earnest and anxious desire to find ways and means to be delivered therefrom: it awakens the conscience; enlivens in the mind terrors on account of guilt; fears for the consequence and dread of divine wrath. Oh how fervent and ardent is the inquiry, *so interesting in a soul suffering the conviction of sin*: Fellow-man! What shall I do to be saved?

Whatever may be the circumstance of a person in this condition, he has but one way of proceeding: and that is, to embrace Christ as his all and in all: as a complete and perfect Saviour.

It is his duty to inquire who and what this Saviour is: to listen to the testimony exhibited in his favour: to ascertain whether it presents sufficient grounds for his faith to rest upon; and if so, to believe the sacred record of his promise.

Becoming thus acquainted with the Son of God, the soul becomes also acquainted with a new and spiritual life. The heart expands, the mind enlarges, the soul comprehends, and faith appropriates. God by his Spirit enters into the heart, takes possession of the whole man: an everlasting bond of union is effected: the throne of the heart is given to God. The man acknowledges God as worthy of supremacy; promises, and covenants to live for God, to God, and in faith of his promises. God, on the other part, reveals himself as the living God, infinite in power and mercy, as able, willing, and mighty to deliver: engages to preserve, provide for, and finally redeem.

Thus communicating, the soul becomes renewed in knowledge, and its desire is to glorify God.

The first public act is, to profess faith in his name, adherence to his cause and interest in the world; an abandonment of the false re-



fuges which formerly it trusted to, and a fixed resolution to depend on his grace.

In following Christ, we take up his cross, make this public profession of his name and gospel; bear contentedly a share in the reproach and scorn which is the usual lot of those who live godly in him, in the midst of an unbelieving and perverse world. We not only trust in him as a priest to atone for us, but we receive him as a teacher whom it is our duty to obey, and as a king to whom it is equally our duty faithfully to submit.

The evidences we have to encourage us to believe in the Gospel of Christianity are powerful, cogent, and worthy of an influence on our minds.

Since the ascension of Christ from the grave to the Father's right hand, we have a more full manifestation of the Holy Spirit; a more clear and abundant measure given, because he is now glorified.

By the greater number and variety of promises which we enjoy, we have not only the scriptures of the Old Testament in common with the saints of old time; but we have the ancient revelations of the will and love of God enlarged, explained, applied, and confirmed by the superaddition of the New.

By the experience of multitudes of all ages, people, and languages, who have gone before us since their time, witnesses for God; the reality of eternal things, and the victorious power of faith, are increased by the evidence of thousands who wash their robes in the blood of the Lamb, and who overcome by the word of his testimony, and by the many living witnesses of his power and grace who live among us.

Happy is the man who can say in truth, "Behold, I come unto thee, for thou art the Lord my God: and in thee the fatherless, the helpless, and the comfortless find mercy." Happy he who is animated to press forward in the heavenly race, to endure the cross, and despise the shame.

The hour is swiftly approaching when we shall be out of the reach of changes and sorrow for ever. The day will soon arrive when our sun shall not go down, neither shall the moon withdraw itself. The Lord shall be our everlasting light, and the days of our mourning be ended.

Sin, sorrow, pain, grief, and fear shall cease, and every tear be wiped from our eye.

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TO YOUTH.

REMEMBER THE SABBATH-DAY TO KEEP IT HOLY, EXOD. XX. 8,

Thrice welcome sacred hours,  
Bright pledge of rest above;  
Where saints employ their noblest pow'rs  
In worship, praise, and love.

THE institution and observance of a weekly sabbath, is one of the noblest and strongest bulwarks of public religion. It is a standing memorial of divine grace to man. The Jewish sabbath was designed to commemorate the birth of the creation; and to remind man of his absolute dependence upon the Almighty Creator.—The Christian sabbath exhibits far brighter scenes. Redemption from sin and hell, accomplished by the incarnate, obedient, bleeding, rising Jesus. The iron fetters of death are broken; his envenomed sting extracted; his gloomy dungeon demolished. The law of God is magnified, and justice shows its untarnished honours. Grace smiles upon the resplendent throne, and points to the new Jerusalem above, the everlasting habitation of the redeemed.—My young friend, *Remember the Sabbath day to keep it holy.* With eager gratitude seize the golden seasons of mercy, which the day of God affords. Resort to the sanctuary of the Lord, and inquire in his temple. Let no vain conversation or engagements infringe upon the holy hours; but let the pleasures of religion occupy them all. And then, while multitudes squander away the days of heaven in worldly employments, destructive amusements, or stupid sloth, you will find that a day spent for God is better than a thousand in the ways of sin.

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NARRATIVE

*Of the state of religion within the bounds of the General Assembly of the Presbyterian Church in the United States of America; and*

*in the Churches in Connecticut, Massachusetts, and New-Hampshire, represented by delegates to the General Assembly,—May, 1812.*

THOUGH complaints have been heard from some parts within our bounds, of coldness, lukewarmness, and indifference to the things of religion; yet, during the course of the past year, there appears to have been a very general increased attention to the institutions of the gospel. A number of new congregations have been formed, and considerable additions made to the communion of the church. Warmly and firmly united in a strict adherence to the great doctrines of grace, our churches are living in harmony and brotherly affection, edified, and edifying one another.

Notwithstanding there have not been any general revivals, yet with much pleasure, and with gratitude to Zion's King, we have heard that several parts of our church, particularly several congregations within the bounds of the Presbyteries of Geneva, Cayuga, Oneida, Columbia, Hudson, Jersey, New-Brunswick, Harmony, and Miami, have been visited; some with smaller, and others with more copious effusions of the influences of the Spirit. In some of these places, the power of divine and sovereign grace has been displayed in several remarkable conversions; and in others much weight of influential character thrown decidedly into the scale of religion; whilst they who have been the professed and hopeful subjects of divine grace in late revivals, manifest the sincerity of their profession, by a conversation and deportment corresponding therewith.

An increased attention and diligence have been manifested to the duties of visiting and catechizing—those important means of training up and establishing the rising generation in the truths of our holy religion.

Praying societies continue to be generally well attended; and their number has considerably increased.

The continuance of Missionary Societies formerly established, with the formation of others, embracing in their plans missions both foreign and domestic, the increased number of societies for distributing Bibles and Religious Tracts, and for the education of poor children, manifest an active and growing zeal for extending the

boundaries of the Mediator's kingdom, and diffusing the light of the glorious gospel of the blessed God.

It is with peculiar pleasure we here notice the active benevolence of pious females, associated in different places for prayer, for affording pecuniary aid to Missionary and Bible Societies, for establishing schools, and personally attending to the education, particularly of poor children.

The detail of the enlarged plan on which the General Assembly have been enabled to send missionaries into our extensive new settlements, the joy and gratitude with which they have been received, and the success with which it has pleased the great Head of the church to crown their labours, have been heard with tender and delightful emotions. The wilderness and the solitary places have been made glad for them, and the desert to rejoice and blossom as the rose.

Some awful displays of the power and displeasure of Jehovah appear to have been instrumental in bringing a number of persons to serious reflection, and of inducing some to take refuge in the hope set before them in the gospel; while others have still remained asleep in fatal security. How stupid and thoughtless must they be, who, when numbers, enveloped in flames, have descended into one promiscuous tomb, do not lay to heart the uncertainty of life, and the all-important concerns of their souls! How secure and hardened are they, who are not alarmed and excited to flee the wrath to come, when God has thus arisen to shake terribly the earth, and whilst it is reeling and tottering under their feet, threatening to swallow them up in quick destruction!

Infidelity, though not entirely banished, in general, affects obscurity and concealment from the light of the gospel.

Profane swearing, drunkenness, and sabbath-breaking, appear to be the crying sins of our land; against which the heralds of the cross, the professors of religion, and all who wish well to the interests of either civil or religious society, are particularly called to oppose all the influence of warning, discipline, example, and the execution of such wholesome laws as have been enacted against them.

The success of attention to the spiritual interests of the people of colour amongst us, has, in some instances, been pleasing and encouraging.

By the delegation from the general Association of Connecticut, we learn that there have been revivals in some of their churches; that there has been a considerable increase of members; and that there are happy effects of former revivals among them.

The delegation from New Hampshire give us the pleasing intelligence of the increase of a missionary spirit, of a growing attention to religious instruction, of firmness in adhering to the doctrines of grace, and of revivals among them in the course of the last year.

By the delegation from Massachusetts, we are informed, that there are considerable revivals of religion in several churches in that state; that there is a great zeal manifested among the pious for translating the Scriptures, and for foreign missions, and that money for these objects flows in upon them: that there are several institutions among them for diffusing religious knowledge, for counteracting error, and checking the progress of vice.

Upon the whole, it appears that, whilst the General Assembly find cause to mourn over, and to lament the errors and vices which are apparent among us, the lukewarmness of some of our churches, and the multitudes who are still in an unconverted state, thoughtless and secure—they at the same time find great cause of joy, and of gratitude and praise to the great Head of the church for the union, the harmony, and the peace which prevail throughout our churches; for the generally increased attention to the institutions of religion; for the numbers, who, we trust, shall be saved, that have been added to our communion; and for the gracious visitation of several parts within our bounds, by the influences of his blessed Spirit. And they desire to improve these things, as excitements and encouragement to renewed exertions and endeavours. *Let the people praise thee, O Lord; let all the people praise thee. May Zion arise and shine. May she put on her beautiful garments. May she look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. May the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and all ends of the earth see the salvation of our God:*

## RESOLUTION

## APPOINTING A DAY OF HUMILIATION, FASTING, AND PRAYER.

At a time like the present, when there exist many and serious causes of apprehension to our country—when the footsteps of divine judgment are strongly marked in various calamitous events, as well as in the disastrous and boding aspect of public affairs—the indications of danger, no less than of guilt, are too visible to be mistaken, and too alarming not to be felt. The portentous and variegated visitations of heaven's justice, together with the low condition of vital religion, and the great prevalence of vice in different sections of the United States, give awful admonition to the General Assembly, and the people under their care, on the subject of humbling themselves under the mighty hand of God;—of learning to do righteousness, and of earnestly deprecating those national judgments, which there is too much reason to apprehend may be “*the beginning of sorrows.*”

Wherefore, Resolved, That the *last Thursday of July next*, be observed by all the churches under the care of the General Assembly, as a day of humiliation, fasting and prayer;—that we as a people, may with united hearts beseech Almighty God, to remove the judgments which we feel, and to save us from those which we fear;—to grant us undissembled sorrow for our numerous sins, and our abuse of his numberless blessings;—to give in his mercy a yet more glorious and diffusive spreading to the triumphs of the cross, and the reign of the Lord Jesus Christ in the earth;—to preserve unimpaired, and perpetuate our happy constitution and republican form of government,—and to shed down in rich abundance upon our churches, upon our beloved country, and upon our world, the influences of his holy Spirit, and the blessings of his great salvation.

EXTRACT FROM THE MINUTES.

J. J. JANEWAY, Stated Clerk.

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*From the Philadelphia Gazette, of Feb. 22, 1811.*

ON Tuesday morning, Feb. 18. sailed from this port for Calcutta, the following missionaries: the Rev. Mr. Johns and lady,



Rev. Mr. Lawson and lady, Rev. Mr. May and lady, Rev. Mr. Nott and lady, and the Rev. Messrs. Hall and Rice, being members of the Baptist, Independent, and Congregational societies of Great Britain, and the United States. On the evening preceding their embarkation, an interesting and solemn prayer-meeting was held at the Independent Tabernacle in this city: on which occasion the truly pious of various religious denominations assembled, and joined in supplicating heaven for the best of blessings abundantly to crown with the greatest success so laudable an enterprize, an undertaking so important and arduous. Tears of sorrow were shed on account of the parting scene, and of joy in anticipation of the souls who through them as instruments, would be converted to the true and living God! The ministers who engaged in the devotional exercises, and appeared to be peculiarly assisted by the Holy Spirit, were the Rev. Messrs. Joyce, Rogers, Alexander, Green, and Staughton—Independents, Presbyterians, Baptists. Oh, what an interview!

Lo, what an entertaining sight,

Are brethren who agree;

Brethren whose cheerful hearts unite

In bands of piety.

The Rev. Mr. Johns collected in Boston and Salem, Massachusetts, nearly \$5000 for the respective translations of the word of Eternal life, now wonderfully progressing in India, to which were added a considerable sum in this city.

Collections were made last Lord's day in several churches in Philadelphia for the New-England Missionaries particularly, the funds of whose society are rather low. These collections amounted to nearly \$800. Verily on such occasions as these it is more blessed to "give than to receive."

The missionaries took shipping at New-Castle, in the *Harmony*, captain Brown, and have gone amid the warmest petitions for their prosperity, of those Christians who love the Lord Jesus Christ in sincerity, and truth.

FOR THE CHRISTIAN MONITOR.

## SORROW FOR SIN.

On sin! thou baneful poison in the heart,  
 How doth thy sick'ning workings make me smart;  
 How doth thy dead'ning weight upon my conscience lay,  
 And wrest my consolation sweet away.

The struggling conflicts in my soul that rage,  
 And strong corruptions war against me wage;  
 They hideous threaten to devour my peace,  
 And tempt me to believe they ne'er will cease.

How deeply rooted is the bane of sin!  
 Within this heart, this wretched heart of mine:  
 How often does it mar my peace of mind,  
 And keep away my comfort far behind.

When I perceive how much I misimprov'd,  
 And ah! how faint my faith in God and love:  
 Like Peter on the waves I fearful sink,  
 And think I yet am on the dangerous brink.

But yet my soul no other refuge knows,  
 In which to hide from all these dangerous woes:  
 But in my blest Redeemer's holy breast;  
 There, and there only, is my tender trust.

I know he lives and reigns on high above,  
 I know his gracious bosom swells with love:  
 I know he intercedes with God on high,  
 And there my wounded soul shall ever fly.

Great God, thy pard'ning love is rich indeed,  
 And of thy gracious Spirit much I need:  
 Oh show me that my sins are all forgiven,  
 And fix my drooping mind on Christ in heaven.

Oaton.